UNITARIAN MONTHLY

No. 209. (Vol. XVIII—2). FEBRUARY, 1921. ONE PENNY.

The Unity of Salvation.

UNITARIANISM includes in its unities the unity of salvation. In other words, that the security of each is bound up with the security of all and *vice-versa*. No one is finally safe if all are not safe. So long as one is in a disordered condition that source of disorder and insecurity endangers everybody. One thief in the community; one vicious immoral person; one victim of a contagious disease; one callous self-seeker; one dishonest or dishonourable man or woman; any of these keeps all others unsafe—unsaved from danger. It is therefore the direct interest of all to attend to the right condition of each, to get each disorderly or diseased person—whether physically, mentally or morally diseased—changed into a good condition, to make the welfare of all secure. All are so much members one of another that the salvation of each depends on the salvation of all. So long as there is one unsaved the rest are in jeopardy.

This is true in earthly affairs. It is equally true in any community of souls beyond the grave. While there remains any kind of hell, no heaven can be safe from disturbance. Heavenly spirits cannot be selfishly indifferent to any who are lost outside. They cannot be content and at peace till all the lost are restored. There is one destiny for each and all—perfection. Perfection comes by helping everybody to be perfect. Any society is defective so long as it fails to make good in every individual. The perfection of the infinitely loving God and Father consists in His will and power to secure the perfection and happiness of every human soul.

M.B.

Notes and News.

The Rev. Charles Biggins, B.A., B.D., of Wandsworth Unitarian Church has been appointed Hon. Secretary of our Sunday School Association, Essex Hall, London.

A Sale of Work for the Church of the Divine Unity, Newcastle, realised £300; at Colne, £90; Hackney, £68; Horsham, £49; Urmston, £100; £600 at Chowbent; Accrington, £200; Ashton, £235; Lower Mosley Street, Manchester, £1,134; Loughborough, £100; Ansdell, £220; Park Lane Cake and Apron Sale, £30; Unity Church, Bolton, £450; Leytonstone, £35; Preston, £120; Stockton, £250.

The Hackney Unitarian Church has been giving a tea to 200 children of the Unemployed, January 22nd.

Mr. F. J. Gould, the well-known educationist, has been giving Model Lessons to meetings of teachers in connection with our Northern Sunday School Federation.

The Rev. W. Copeland Bowie retires from the Secretaryship of the British and Foreign Unitarian Association at the end of March, after many years' very efficient service. He is to be succeeded in the office by Rev. Dr. Mellone the present Principal of the Unitarian Home Missionary College, Manchester.

The Rev. Prof. J. Estlin Carpenter has been to ill to fulfill lecturing and other engagements. His many friends wish him speedy and complete recovery.

The United Christmas service of the three Blackpool Unitarian Churches, conducted by laymen of the Waterloo-road Church took place at Lytham-road, and was attended by the three ministers who have served the Lytham-road Church, Revs. H. Bodell Smith, B. C. Constable, and the present pastor, Rev. E. Morgan, B.A.; and Rev. Wm. Stephens of North Shore.

The Khasi Hills Unitarian Union of Churches, India, has held its 33rd Anniversary recently.

Rev. Matthias Jochummson, Iceland, Unitarian, and prominent poet and writer, has recently died, aged 85.

At the Evesham Unitarian Church, a special Civic Service, attended by the Mayor and Members and Officials of the Town Council, on January 2nd, drew a crowded congregation. This church has just adopted the "Unitarian Monthly" combined with local Calendar cover and it is said to be "a great success."

Moss Side Church, Manchester, had numerous events in December, including a performance of "The Magic Key," by the Musical Society of forty young people; a united Social, including friends of the Chorlton and Renshaw-street Churches; a combined Carol Service of the three Sunday Schools for the Blackpool Home; and a successful Christmas party.

The Rev. J. Morley Mills, President Sunday School Association, has sent out a Message to our Sunday School teachers in which he emphasises the the importance of teaching what Jesus taught.

The American Unitarian "Drive" for increased financial resources has realised 2,250,000 dollars. Of this, the Unitarian Pension Society gets 260,000; a Ministers' Sustentation Fund, 260,000; Meadville College, 200,000; the Pacific Unitarian School for Ministers, 45,000; the Unitarian Association, 360,000, and 100,000 for Religious Education; The Young People's Religious Union, 28,000; The Women's Alliance, 75,000; The International Congress, 10,000; The Unitarian Laymen's League, 750,000; and "The Christian Register," 50,000.

The Memorial Tablet to 1,000 men of the Unitarian Churches who gave their lives in the War, was unveiled at Essex Hall on January 12th, by Mrs. Sydney Martineau. The cost is about £200 and the appeal for subscriptions reaches a little over £116. Are there not 700 Unitarians who have not subscribed, who can average half-a-crown each — "in Undying Remembrance"?

Rev. Walter Murray, Minister of the Chesham Unitarian Church, Bury, and educated for the ministry by the Unitarian Home Missionary College, has applied for admission to the United Free Church of Scotland and he actually states to the Committee of the Glasgow Presbytery that he has never been a Unitarian.

At the Bootle Unitarian Free Church a service and unveiling of a memorial to 16 men (including Captain Rev. Walter Short, the late minister) took place, January 9th. Revs. H. Fisher Short and J. Morley Mills officiated.

The Unitarian Church at Newport, I.W., shows increasing activity by numerous events and new developments.

The Unitarian Churches of the Sheffield district have, within the last two years, contributed over £2,240 to Unitarian denominational funds, and local war memorials.

Unity Church, Sheffield, now has a strong Young Men's League of 37 members.

SCOTLAND: Successful Christmas functions the reported from Ross-street Unitarian Church, Glasgow, under Mr. George Aitken the Lay-worker who is the acting-minister in charge; Rev. Hy Williamson, Dundee, criticises the New Year Message of our Sunday School Association because it makes no reference to the Unitarian interpretation of the Gospel, nor to the securing the presence of children in the House of God for Divine Worship, which he complains of as a "non-committal attitude."

HEAVEN IS MEANT FOR ALL.

A man was ill with dread disease;
His neighbours were afraid.
They said "We'll make him well again,
Or ill we shall be made."

There was a thief in Littletown,
Who stole the people's goods,
And him they turned to honest ways,
And thus no thief intrudes.

A poor, immoral woman walked
The city streets at night.
The folks to make young people safe,
They set the woman right.

Oh, Heaven's not sure for anyone,
Without the lame and weak.
Salvation comes to each and all
When the good of each all seek.

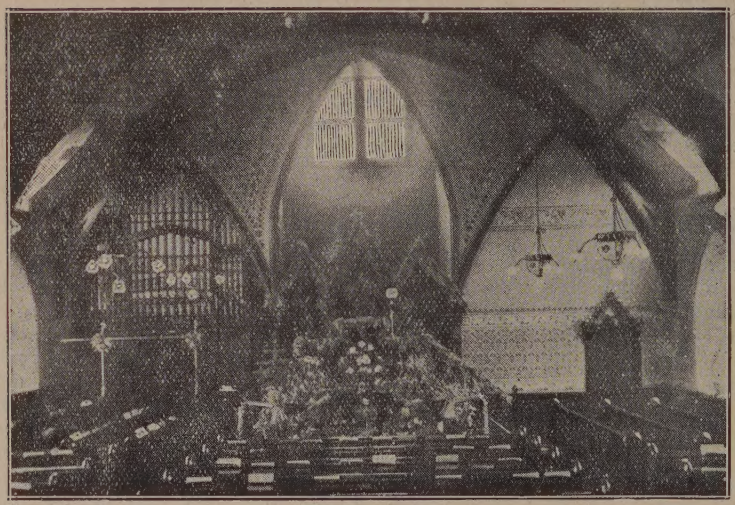
Let the Light Shine!

ARE Unitarians too modest? Or is it that they do not care? Why do they hide their light? It may be that they shrink from making a display.

Whatever the reason may be, it is quite evident that they do not show that zealous spirit of missionary propaganda that their religious Faith deserves. The reluctance to make a display springs from a very worthy motive, no doubt. Jesus denounced the pharisaical habit of parading religion to be seen of men. But He did not mean that people should hide their religion. That would seem as if it were something to be ashamed of. And such an idea was surely the furthest from His mind. Did He not say: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."? He told people that when a man lights a candle he does not hide it under a cover, but puts it high on a lamp-stand.

Public display, as an end in iteslf, for the mere love of display, is bad, and all self-respecting people do naturally shrink from it. But display, as a means to an end is higher than itself, is a necessary and a worthy aim. The many coloured flowers open their gorgeous petals to the light that they may receive the life-giving rays of sunshine, and further that they may also attract those living creatures of the air by means of which they themselves are fertilised. In this there is a beautiful parable from Nature, and the instruction it contains may be very profitably followed. Is there anything more beautiful than our Unitarian Faith? There is not. Its grand conception of God as the Universal and Everlasting Father, Who is infinite and imperishable Love to each and all; its noble estimate of the divinity of man and human nature, endowed with essential Godlikeness, natural immortality, inevitable perfectibility and ultimate perfection in every human soul; the consequent sure salvation of each and all from every danger and every evil, in the joy of righteousness and the bliss of heavenly harmony and peace; and therefore the dissipation of all the old dreads and terrors of the soul which have haunted the minds of men through the ages, and kept them in fear and trembling as to their ultimate fate, and which even now hold thousnds in uncertainty and dread about God. Words are utterly inadequate to describe the sweet and inspiring optimism of this glorious Faith which declares that we can think and say nothing too good about God, nor about the glorious destiny of each individual human soul, and of the whole human race. Many thousands of human minds have been delivered from the awful nightmares of theological superstition, emancipated from the thralldom of ancient terrors, by this our Unitarian Christianity. From these have they been saved by the light of our gospel. It is a salvation from the real hell of worry and fear which has tortured the souls of people for centuries. It is a deliverance worth more than any money can buy. Souls are still being consumed in the spiritual fires of agony about the supposed wrath to come. Who shall deliver them if not ourselves? The fearful gloom and hopeless pessimism resulting from old orthodox doctrines to which Trinitarian Churches are still bound, are being outgrown in many of those churches by the influence of our Unitarian ideas. In spite of our own inaction that must be. The wind bloweth whither it listeth, and truth will out. But deliverance would come all the more speedily if we Unitarians were a more militant people, less self-satisfied with our freedom. For ages the orthodox have been zealous missionaries striving to save souls from a mythical hell of eternal torment and all praise is due to them for the humanitarian zeal which urged them on in their intense desire to pluck brands from the burning. How is it that we can be less zealous to deliver souls from the hell of the mind in which so very many still suffer? The humanitarian motive calls to us just as truly to emancipate the aged and to start the young rightly equipped for their life's journey. And the need is just as great for the sake of others who having rejected the unreasonable terrors of orthodoxy have no real inspiring faith at all. We must let our light shine. We must display the beauty of our faith openly so that people may see it. It is our duty to advertise it, to publish it in every direction, to boom it into the ears of people. It is the most precious thing in life, this our Faith. We must not hug it selfishly, but it is our mission to share it, to declare it loudly to the whole world.

Burnley Unitarian Church.



The Unitarian Congregation at Trafalgar-street, Burnley, was indirectly an outcome of the Cookite secession from Wesleyanism. Rev. Joseph Cooke founded several congregations including that at Padiham, and some members of the Padiham congregation migrating to Burnley previous to 1858, in that year founded the Unitarian Movement there in a room in Thomas Street, Mr. Benjamin Glover being the first preacher. A Sunday School was started, including several members of the Bibby family. From Thomas Street the services were transferred to Tanner Street, off Hammerton Street. Rev. Wm Robinson was put in charge of the three newly-formed churches in Accrington, Blackburn, and Burnley. Through the critical time of the Cotton Famine the church was saved from perishing by the devotion of Mr. Thomas Bibby and Mr. Alex Mackie. Rev. A. Stradling became minister, followed by Rev. J. W. Rodgers, and the present church building was erected, and opened February 11, 1871, the preacher on the occasion being the Rev. Charles Beard, B.A., of Liverpool, and the Rev. Robert Spears preached on the following Sunday. The church flourished, the debt of £400 was cleared off, a new organ was purchased, and the financial assistance from the North and East Lancashire Mission could be reduced year by year. Rev. T. B. Broadrick succeeded Rev. J. W. Rodgers, and was followed by Rev. G. T. Walters. In July, 1878, Rev. Thomas Leyland entered upon a successful ministry to May, 1891, and the congregation was able to carry on without financial help from the North and East Lancashire Mission, and declared its independence in 1888. Under Rev. John Boughey (1892—5) the church premises were enlarged, and a formal re-opening by the Rev. C. C. Coe, F.G.S., of Bolton, took place February 10, 1894. The following ministers also served the church in succession: Revs. A. Cobden Smith, 1896—9; E. A. Voysey B.A., 1900—2; J. Morgan Whiteman, 1904—8; W. J. Piggott, 1911—13; Harry Taylor (Lay-worker) 1916-17; and the present minister, Rev. F. Coleman, from 1918.

Much of the Methodist fervour inherited from predecessors has characterised the workers at Trafalgar Street. The present generation carries on what their fathers have left to them, and they fulfil well their trust. The President of the church, Mr. J. T. Bibby, is the son of the late Alderman James Bibby, and the treasurer, Mr. Fred Halstead, is the son of the late Mr. James Halstead, typical of many honoured names in the history of the church. The late Mr. John S. Mackie was a well-known upholder of the Unitarian Faith. His death, with his wife and daughters, from influenza, in 1919, was a heavy loss to the church.

The church and school have recently been renovated at a cost of £650. In 3½ years the congregation have raised £800 by special efforts. This is the Jubilee year of the opening of the church, and an effort is being made to raise a further £800 with the help of Unitarian friends. The Jubilee Sermons will be preached by the Rev. W. G. Tarrant, B.A., and Rev. Dr. Mellor is to preach the Jubilee School Sermons. Revs. A. Cobden Smith and J. Morgan Whiteman, former ministers, will supply the pulpit one Sunday each. The Provincial Assembly will meet also at Burnley in June. This attractive Jubilee programme and other events are signs of abundant vitality in church and school life.

The present minister also has charge of the Burnley Lane Mission, where Mr. Peter Hargreaves has for many years been a devoted and zealous worker. Mr. Coleman is also secretary of the North East Lancashire Unitarian Sunday School Union, and Secretary of the Burnley Branch of the League of Nations Union.

We cordially commend the appeal to be found on our advertisement page to the warm sympathy of our readers, which is approved by the North East Lancashire Unitarian Mission, and by the British and Foreign Unitarian Association which latter also has promised a grant in aid.

For the Children.

By the Rev. H. Fisher Short.

POWDER AND JAM.

THE neat little Jap is a smart little chap,
Who knows just a thing or two;
Though sparing of speech, he knows how to teach
The things youngsters ought to do.

Father is a great sport. He never nags or growls. His advice is always sugar-coated. And if he corrects, he does it so kindly that it is impossible to let his words in at one ear and out at the other. It's an awful bother to be pulled up about doing this, or saying that, or forgetting the other, but the nippers know it has to be done, for all the wry faces they make over it. And Dad is so decent. If there is powder, there is always, always jam; and often he gives jam without powder.

At dinner, the other day, without seeming to look, he saw that some of the children were not quite immaculate in their behaviour. Plainly it was time for powder, and this was how he gave it.

"I have just been reading how they do some things in Japan."

Everybody looked up eagerly.

"They have an amusing way of giving gentle hints."

"Tell us, Dad," said Jack, as well as a full mouth would permit.

"Well, they are rather down on bad manners," he responded. Elsie looked straight at Jack's mouth, and giggled. "Especially at table," smiled Father.

"But, how do they do it?" asked Fred, who was sprawling rather than sitting.

"I'll tell you," said Father. "Like the Americans, they are great on mottoes."

"I know," burst in Tom, flourishing his knife, "'Get a move on,' 'It's up to you', 'Get on or get out,' and things like that."

"Exactly! There is a fine one the Japs put up in their restaurants. It runs: 'Food, drink, and cutlery, are provided, but visitors bring their own manners.'"

"What a nasty jar for those who suck in their soup, and get up gravy with a knife," said Mary, in her knowing way. "And what a slap in the eye for the chap who stretches across other people's plates to grab the cruet," added Fred, rather smugly.

And then Mother spoke.

"The motto is as good for England as Japan, at home as well as at restaurants."

Immediately there was a straightening of backs, knives and forks were held properly, funny little noises—smacking of lips, gulping and gurgling—suddenly ceased, the boys saw the girls had what they needed, and the bigger ones helped the littlest ones.

Father looked at Mother, and smiled. The children were trying to show they really had good manners, but were rather subdued about it. So Dad broke the spell by laughing. "Let me tell you what the poet says about it."

"Ah, we know the poet, Daddie," cried Mary with evident relief.

"Yes, we do," joined in the others eagerly.

"What does he say, Dad?" And Father rattled off one of his little make-ups the children think so clever and enjoy so much.

"You may feed like a pig,
If you are a pig;
Like an ape, if an ape you be;
But a boy is not a beast,
No, not even at a feast,
And, to say the very least,
None should eat more decentlee."

When the applause had subsided, Mother said: "And now let me give you a motto from 'My Lady of the Chimney Corner.' It is one for all times and places, for girls as well as boys, for kiddies and grown-ups too. Can you guess it?"

"I know it," said Elsie, who had found the book in her Christmas stocking.

"Well?" said Mother.

"It's nice to be nice."

"Right!" said Mother. "Always remember that, and you will always have nice manners, and nice manners make nice boys and girls."

DEATHS: Mrs. Drummond, Oxford, widow of the late Rev. James Drummond, B.A., D.D., December 21st; Mr. Asher Hutchings, Ilminster, December 14, 83; Mr. P. H. Thomas, Balham, December 18th, 66; Mr. James Waters, Highbury, December 16, 61; Mr. G. H. Perris, C.B.E., son of Rev. H. W. Perris, London, December 23rd, 54; Judge Mackarness, cremated at Golder's Green, December 29th; Mrs. J. W. Duncan, Pendleton, Manchester, December 18, 70; Miss M. Miller, Leicester, formerly of Bedford, December 20th; Mrs. W. Nuttall, of Birmingham, at Torquay, December 28th, 74; Miss I. M. Greg, Wilmslow, December 24th; Mr. Joseph Hill, Bury, December 4th, 78; Mrs. Way, Newport, I.W., 85; Mr. Thomas Furber, Clifton, Bristol, 90; Mr. Benjamin Woolfenden, Rochdale, December 24th, 82; Mr. James Berry, Todmorden, 80; Mr. F. S. Hamel, J.P., of Tamworth, at Rhyl, December 22nd; Rev. R. B. Drummond, B.A., Edinburgh, December 30th 87; Mrs. Francis Darwin, of Inverness, at Weymouth, December 30th; Mr. Daniel Richards, Colyton, January 4th. Mrs. Frank Coventry, East Molesey, January 9th; Mr. Markham A. Eveleigh, Folkstone, January 11th.

A Message to Our Churches.

The British and Foreign Unitarian Association has issued the following message in connection with the appeal by the League of Youth and Social progress:—

While all who maintain unshaken their faith in Right and Truth, and their loyalty to the inspiring gospel of Jesus Christ, must now above all times sound clearly and cordialy the call ,as of comrades to comrades, to the Youth of our Nation, to enter gallantly into the war with sloth, stupidity, depravity, and all the other deadliest foes we have—to no branch of the Christian Church is that duty more appropriate than to Unitarians, who, to use once more the words of Channing, seek to be "always Young for Liberty." With minds directed towards the dawn of a better Age we call for ardent pioneers—young poets, young workers, young patriots, young believers in God and Man, in Order, Beauty, Justice, and Peace. May all our preachers and teachers especially give forth a clarion note at this time, to rouse the indifferent, to encourage the diffident, and to welcome the **valiant** to this greatest and most glorious of campaigns.

W. G. Tarrant.

There was once a man whose name was Bodell, and people pronounced it in different ways; some said Bodle, others Boddle, and one newspaper printed it by mistake—Bodhell. A friend who noticed these **vartations,** asked what was correct, and the reply was, that the stress is on the second syllable,—dell, and that the pronunciation is Bod-dell.

LITERATURE.

THE ESSEX HALL YEAR BOOK for 1921 is in its 32nd year of issue. It contains a large amount of information concerning the Unitarian denomination. There is a full list of ministers for the United Kingdom and the Colonies, with their postal addresses and other particulars; also a list of Lay Workers in charge of churches; list of congregations in England, Ireland, Scotland, and Wales, with name and address of secretary in each case, and similarly of Colonial churches; list of Sunday schools and secretaries; of various denominational societies and organisations; legal information; colleges; Unitarian movements in other countries; Missions; Calendar, Postal information; and much more.

There are 350 ministers; 240 ministers and nine Lay Workers are in charge of congregations, 11 are college tutors or in other official positions; 15 are engaged in work outside the denomination; four are available for appointment to churches; 68 are reported on the retired list. There are 361 places of worship; 284 in England, 38 in Ireland, 33 in Wales, six in Scotland. Services have been discontinued at six places, and there are 28 pulpits vacant.

Of newspapers and magazines, there are two weeklies, the "Inquirer" and "The Christian Life"; one monthly, "The Unitarian Monthly," for general circulation; "The Christian Freeman," monthly, for the churches of the Scottish Unitarian Association; "Sunday School Monthly"; the Welsh monthly, and a monthly published in the north of Ireland.

At the end of the book there is an explanation of the Unitarian Faith. The title of one useful section "Liberal Religious Movements" would be less ambiguous and free from political party suggestion if it were styled "Free" Religious Movements, for that is the sense in which the term "Liberal" is used.

The British and Foreign Unitarian Association renders great service to our churches and denomination, and to the general public in the issue of this very useful compendium of information. It is truly "invaluable to ministers and secretaries" and "to all who desire to make themselves acquainted with Unitarian affairs." The Editor, Rev. W. Copeland Bowie, D.D, (we will not hide that well-merited D.D.), has done his work thoroughly well from 1890 onwards, and now resigns it to other hands. The compilation does him great credit, and deserves to be well-known by every adult Unitarian. Price 2s. net, from Essex Hall, Essex Street, Strand, London, W.C.

"S.O.S."—A new Book of Heroes,—by Arthur Golland, Sunday School Association, Essex Hall, London, 2s. 6d.—notice, next month.

MINISTERIAL CHANGES. Rev. J. E. Jenkins, of Birkenhead has accepted appointment to Ainsworth Chapel, near Bolton; Rev. John Jellie, B.A., of Southport has resigned; Rev. W. C. Hall, M.A., of Northampton has accepted appointment to the Todmorden Unitarian Church; Rev. G. E. Hale, B.A., Auckland, N.Z., has commenced his ministry at Adelaide, South Australia.

Vol. xvii, 1920 Unitarian Monthly, now ready, with Index, 1s.; by post 1s. 4d., from the Editor.

National Unitarian Temperance Association.

IT is important that the facts should be known about Prohibition in America. Some of the newspapers insert statements, doubtless inspired by the Drink Trade, to the effect that there is more drinking and drunkenness under prohibition than before, which is the same as saying that the more difficult the procuring of drink is made, the easier it is to get it.

Sir Harry Lauder, returning from his tour in the United States, has said: "Prohibition is a glorious success. Some of my oldest and closest friends in America, men competent to judge from their own experience, agree that prohibition is a grand thing for the nation, and that it will confer an inestimable boon on the people generally."

Sir John Foster Frazer, the distinguished journalist, says: "Whilst I was in the United States I found—where they were dry there was a lot of contentment. Manufacturers told me that the men were working better. I talked to many working men. They resented being deprived of their liberty. They thought they ought to be allowed to decide for themselves. Then they generally added something like this: 'Well, we have got used to it by now, and if we had to vote again I would vote that we remain dry.' Some people say America is going back to light wines and beer. I may be wrong, I am not a prejudiced teetotaller, but I wandered all over the country, from the Atlantic to the Pacific, and from the Canadian border down to the Mexican, and the conclusion I came to was that, right or wrong, America has become dry, and she is going to remain dry."

In Scotland a newspaper had an advertisement, stating that Alcohol will remove grease, after which some one inserted another advertisement as follows: Alcohol will remove the coat from a man; the dress from a woman; and the frock from a child. It will remove furniture from the house, smiles from the wife, and laughter from the children. It will also remove money from the pocket; energy from the body; skill from the mind; ambition from the heart, and hope from the soul.

Any Unitarians wishing to support the work of the National Unitarian Temperanc Association may become members of it by contributing to its funds not less than one shilling a year. The Treasurer, Mr. E. Buser, 12, Versailles Road, Anerley, London, or the Editor of this Magazine, will be glad to receive and to acknowledge subscriptions.

Unitarian Ideas.

By the Rev. WILLIAM C. HALL, M.A.

2.—The Divine Fatherhood.

JESUS taught His disciples to pray to "Our Father," and I suppose that in our use of the Lord's Prayer, privately as well as publicly, we follow his instruction. We do not say "My Father," and we do not ask for "my daily bread" and the forgiveness of "my trespasses," nor pray that "I" may be led not into temptation and delivered from evil. But, petitioning "Our Father," we pray that these may be granted to all; that is, to our fellows as well as to ourselves, and not us only. The Lord's Prayer, even when used as a private prayer, is a social prayer, suggesting in all its terms and petitions that it is addressed to a social God.

Yet it was Jesus, more than any other, Who, in His teaching, made God individual to the human soul; he made it possible to say "My Father."

Before the time of Jesus, God was regarded as the Father. He was a Father to Israel, a social God. What Jesus did was so to represent God that his hearers, whilst believing that God was social,—Father, because He was social—could feel Him as the Father of every one of them; and, further, that in so experiencing Him they should not forget that He was the Father of everybody else.

In our use of the Lord's Prayer we may ask intentionally for our daily bread, etc., but we pray in terms that tend to bring to our minds the thought that others besides ourselves may have need of bread, etc., and I am persuaded that our constant use of the Lord's Prayer makes us feel that we only rightly pray when we deliberately ask for "our daily bread," that is, bread for the whole brotherhood, and our own bread only in its proper share.

The simple term, "Our Father," as distinguished from what has become the intricate theological term "The Father of our Lord Jesus Christ," is a term so used in the Lord's Prayer as to affirm the universal Fatherhood of God and the fellowship of mankind.

Mr. D. R. Llewellyn, Unitarian, has offered to provide every place of worship in Cwmdare, S. Wales with electric light.

To the Editor of the "Unitarian Monthly."

Sir,—Will you help us to make known to the ministers and members of our churches that the "Alliance of Unitarian and Other Liberal Christian Women," with its branches in Canada, U.S.A., have recently taken up Fellowship work on lines similar to the British League and are eager to do all they can to share the life of their faith with all women and girls (travellers or settlers) and help them quickly to feel at home.

The Alliance and Women's League are already co-operating for this great end and a practical offer of help has just come from the Fellowship Committee of the New York League (including 24 branches in New York, Brooklyn, New Jersey and vicinity). They have notified the League Fellowship Committee that "they will be glad to welcome Unitarians coming to New York and district, and, if desired, will help them to secure boarding places, or rooms." We shall therefore be glad to receive from friends, names of (a) women already settled in the district to whom this offer of friendliness would be acceptable, and (b) those who are about to go over.

Letters should be addressed, Fellowship Secretary, Women's League, Essex Hall, Essex-street, Strand, E.C.—Yours, etc.,

GRACE MITCHELL,

January, 1921. Fellowship Secretary.

WOMEN'S LEAGUE.

FELLOWSHIP HELP constantly given to our Women and Families settling in Canada, Australia, New Zealand, etc., or emigrating to U.S.A. Special welcome (help in securing rooms) offered by New York League of Unitarian Women.

Use the Women's Alliance and British League, applying BEFORE SAILING to Fellowship Secretary, Women's League, Essex Hall.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

Every Friday, from Newsagents. Price Twopence

Yearly Subscription 10s. 10d. to all parts of the world.

Editor: Rev. W. G. TARRANT, B.A.,

Publishing Office: 13, Bream's Buildings, London, E.C. 4

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.

Neatest Work. Lowest Terms

PASS IT ON!

Have you found the heavenly light?
Pass it on;
Souls are groping in the night,
Daylight gone.
Hold thy lighted lamp on high,
Be a star in some one's sky,
He may live who else would die—
Pass it on.

Trafalgar Street Unitarian Church,

BURNLEY.

Jubilee Celebrations, Feb. 12 & 13, 1921.

AN APPEAL FOR HELP.

On the occasion of our Jubilee we appeal for help in raising £800 to pay for the Renovations and Decorating of Church and School, and to place the finances of the Church on a more satisfactory basis. Situated in the heart of a working-class district, we have raised in three and a half years over £800 by special efforts.

The British and Foreign Unitarian Association have cordially commended the Scheme, and have promised the last £30 as an evidence of goodwill.

The Committee of the North and East Lancashire Mission write wishing us "every success in our appeal to the public."

We earnestly appeal to all who read this to send a donation, however small, to either—

Mr. J. T. BIBBY, Western Avenue, Scott Park Road, Burnley (treasurer), or

Rev. FRANK COLEMAN, 105, Rosehill Road, Burnley (Minister),

who will gratefully acknowledge the same.

The Christian Life and Unitarian Herald.

From all Newsagents—TWOPENCE WEEKLY

Subscription: 8/8 per annum through a Newsagent; 13/- by post to all parts of the world.

ADVERTISEMENTS—5/- per inch, Special Quotations for a series on application; Births, etc., 2d. per word, minimum 2/6: Sits. Wanted, etc., 2d. per word, minimum 6d., three insertions charged as two; Calendar Announcements 10/- per Annum for three lines Paid in Advance.

Literary matter to be addressed to the Editor; business communications to the Manager.

Published Every Friday Afternoon at
5, FETTER LANE, LONDON, E.C.

UNITARIAN MONTHLY

VOL. 1920 NOW READY.

12 Monthly issues bound with Index of contents.
A useful illustrated Annual; a record of Unitarian doings and of Unitarian Beliefs.

Price 1/- from the Editor. (by Post 1/4).

THE UNITARIAN MONTHLY.

One penny, by post 1½d.; 12 copies 10d. post free; 25, 1s. 8d.; 50, 3s. 6d.; 100, 6s. and carriage.

All communications to H. Bodell Smith, Mottram, Manchester.